

### Additional quotes: France and the Netherlands

Theme	Code	Additional quotes
<p><b>What has happened to you?</b>  <b>Experiences of misrecognition</b></p>	<p><i>Totalising misrecognition (religious minority)</i></p>	<p><b>FR:</b> Safia_F2: [when you start wearing the headscarf] They think you're going to become a religious person, period. Not a religious person and a doctor.</p> <p><b>NL:</b> Layla_N11: [...] I had a training in [small village]. [...] I actually had my supervisor during the preparatory practical, which was just here [in Amsterdam]. And we just talked about general things. Of “Yes, what do you expect from your internship? What do you want to learn? Blah blah blah”. And then at one point she looked at me specifically and then she said of “Yes, what do you actually expect how those people [from the small village] are going to react to it with your headscarf?” It was really out of the blue, directed at me. [I replied] “I don't know, I'll see. I don't know what to expect”. I felt a little overwhelmed...</p>
	<p><i>Totalising misrecognition (ethnic minority)</i></p>	<p><b>FR:</b> Yasmina_F1: [...] [I am asked] 'where are you from?', but I reply that I live in France. And I was born in France, so I'm French. I am of Moroccan origin, so I have dual nationality, but I am French, and I live in France.</p> <p>Lina_F1: Yes, when they ask this question, it necessarily means that we come from elsewhere even if we live in France now.</p> <p>Yasmina_F1: They are waiting for me to tell them that I am Moroccan, I am Algerian [...].</p> <p><b>NL:</b> Sarah_N12: [...] when I was in fourth, nah fifth grade. Yeah, I was in fifth grade, and, um, that was with doing Dutch [language], um, then we had to go practice summarizing. And, um, I'm very bad at summarizing. And I indicated that to the teacher, and then I said: “Hey, um, I'm, um, I'm not very good at summarizing”. Then he said: “Well, you know what, you can, um, best sit next to someone who, um, is good at summarizing”. And then [...] I sat with a girl in the class, um, with Turkish ancestry and she was very good at summarizing, so I sat next to her. And then, um, we were chatting a little bit in between, so weren't, yeah we hadn't finished much *everyone laughs*. And then, eh, he came to us, he said: “Yes, and the rest has already finished two texts and you have only finished one text”. And then I said: “Yes, [...] well, we chatted, but besides, I'm also really bad at summarizing, so with me it also - it goes a bit slower”. And then he said, “Yeah, well, we know what that's about, what that's about”. *laughs*. And I was like: “Yes, what is the reason for that?”. “Yes, it is of course also more difficult for someone with a different origin; [learning] Dutch and so on.”</p>

	<p><i>Membership misrecognition (national group)</i></p>	<p><b>FR:</b> Youssra_F10: [...] when there is a [governmental] speech that says "I call the French women" [...] in the French [women] word, we don't include French Muslim women, veiled women. [...] I feel that when they talk about the French woman etc., [...] there is no possibility of having a religion etc.  Aïcha_F10: French women are secular or Catholic or Jewish.</p> <p><b>NL:</b> Aicha_N15: Yes, especially in terms of Dutch [language], when I worked in the hospital, when you work with patients, especially older ones, but also sometimes women of 30, I think, have you been [living] under a rock or something? And then they say... [...] "Yes, your Dutch is so good and eh free of accent eh bla that bla that bla, and with an old lady I said, for example, "Yes, but I am born here" [...] I said "Oh, you speak good Dutch too."  Kholoud_NL15: Yes, good.  Sarah_NL15: Hahaha.  Aicha_NL15: And then he said to me: "Yes, but I was born here. And then I said to him: "Yes, I was born here too."</p>
	<p><i>Content misrecognition (oppressed)</i></p>	<p><b>FR:</b> Lina_F1: [...] because we have heard so much in the debates that the veiled woman is submissive, but I put it [the headscarf] on myself, it was a personal choice. I am very happy with it. In fact, I feel naked when I don't have it. Finally, it's a kind of protection and I feel very calm inside, if you put it on, it's by submission. But to whom? To God. [...] All the vocabulary they've attached to us, I don't feel like it at all. [...] It's something I put on to perfect my religion. And I know it's the right way. I know I'm good at it. So whatever is going on around me, I'm living it very well. I imagine you do too, otherwise... [<i>others agree</i>]</p> <p><b>NL:</b> Layla_N11: I think very much this has to do with the idea that ehh women with headscarves are seen as oppressed. Because from the frame of reference, from the perspective of say I think the statistical majority ehh, a little bit the secular perspective, people can't realize that from your own choice you would wear something like that. Ehh. [...] But those are not the same considerations that a Muslim, for example, makes. Um. Yeah, and it's kind of like this just radiates to me, kind of, um, we're going to kind of, we want to liberate you. We, liberalism, is going to liberate you from that, from the oppressive Islam that is imposing on you. Your men are imposing on you to wear so and so, say dress like this. Whereas you really notice, even at the beginning of our conversation, that everyone just chose for themselves to wear what they wear.</p>
	<p><i>Invisibility</i></p>	<p><b>FR:</b> Nassima_F7: Because I know how many times I want to go to the swimming pool...</p>

		<p>Nora_F7: The number of times my little brother said to me "But Nora_F7, why don't you go with us to the swimming pool? I want to swim with you", and I said: "But we can't, it's only when we go to Algeria that we can go to the swimming pool all together", so that's it.</p> <p><b>NL:</b> Naima_N12: I really see this as a step that is still, um, in process but that certainly still needs to be developed, in the sense of; it is becoming more normal, but I think it should become more normalized. So, you also notice now, for example, that very often, also at workplaces, that an option is offered, for example, to have a quiet room that can also serve as a prayer room, eh, eh, is made available. Or, hey, at universities you see that much more. But, um, so it's becoming more normal but that bit of, um, um, normalization of, of this group specifically, that's still really something that's still being developed [...]</p> <p>Sarah_N12: Underdeveloped.</p>
<p><b>What sense did you make of it? Social representations of misrecognition</b></p>	<p><i>Who are the misrecognisers? (politicians)</i></p>	<p><b>FR:</b> Yasmine_F5: (...) They [politicians] want to hold on to their values, [...] in fact, there are some who misinterpret the values of the Constitution, [...] They make rules... and laws, claiming to protect the values of the Republic, but in fact they mix everything up, [...] I was watching a debate, there's one [politician], I don't know his name, but he still dared to say "Well, if you want to wear your veil, well, go away", he said that in front of thousands of spectators and nobody said anything against him. [...]</p> <p><b>NL:</b></p> <p>Khadija_N13: [...] So I've lived in that- in the flat for twenty-one years. And, say all our neighbours have been living there for almost 21 years too. But very few people know so- they do know that there is Ramadan but very few people know about; okay, what do you guys do then and this and that and... is pretty- pretty crazy.</p> <p>[...]</p> <p>Ilhan_N13: I also think it's because of, um, the environment so to speak. The political and social environment.</p>
	<p><i>Deficient intergroup contact</i></p>	<p><b>FR:</b> Noûr_F6: [my mother] She's afraid for me, [...] when I go to Paris and everything, she's in panic, she tells me...</p> <p>Malika_F6: Yeah... in Paris...</p> <p>Noûr_F6: "I don't want you to go to Paris, people there are...", well, I live in the 93, so I'm safe, it's safe there, there are no worries, but when I go to Paris, well, she's not well.</p>

		<p><b>NL:</b> Amal_N11: I think since, at least I'm from the <i>Randstad</i> [urban agglomeration] myself, so just Amsterdam, and ehh it's kind of already just normal here that you wear a headscarf. I see myself, for example, if I would go to Venlo [smaller city in the south of the Netherlands] for example, then I think I would catch more stares than now, than here. In this place for example, and that also plays a role. And, yes, the circumstance, the location also plays a role</p>
	<p><i>France as a special case</i></p>	<p><b>FR:</b> Yasmina_F1: [...] I like France, I was born in France, I identify myself as French, I speak French, but I think my children will need an education not here in anyway, an education where they're going to feel, you know, at ease. Not like me who has lived through insults or who has lived through I don't know what. I would really like them to feel good, [...].  Nadjoua_F1: England for example.  Yasmina_F1: Yes, well, England or even another country, you know? Countries where they can feel good, where they can practice their religion or learn their religion.</p> <p><b>NL:</b> Anwar_N13: Um, suppose I want to become a teacher somewhere [in France], I'm not allowed to wear a headscarf. Many cousins of mine [who live in France] just took off their headscarves, purely because, you have to work, right? You're not going to sit at home all your life.  Amin_NL13: The law in the Netherlands really protects us very much. *Confirmation*</p>